

ISLAMIC HERITAGE

LEADS THE TRANSFORMATION OF THE UMMAH

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Editors

Hasan Bahrom
S. Salahudin Suyurno
Abdul Qayyum Abdul Razak

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Prakata

Sejarah warisan Islam telah memberikan impak yang cukup besar kepada perkembangan dunia hari ini. Ia bukan sahaja memberi sumbangan kepada aspek kerohanian malah turut menyumbang kepada aspek ekonomi, politik, pendidikan, sosial, kesenian, kebudayaan, sains dan teknologi. Perkembangan ini memperlihatkan bahawa pentingnya ketamadunan ilmu kepada ketamadunan dunia. Perkara ini selaras dengan tuntutan al-Quran yang menyatakan dengan jelas bahawa Allah SWT memuji sesiapa yang berusaha menuntut ilmu dan juga bertaqwa kepadaNya. Namun sejak akhir-akhir ini, sumbangan hasil pensejarahan Islam sering dipandang sepi oleh generasi muda. Sejarah warisan Islam tidak lagi dijadikan panduan dan iktibar dalam melebarkan ketamadunan ilmu Islam. Mereka lebih tertumpu kepada ketamadunan Barat yang dikatakan ‘kaya’ dengan khazanah ilmu. Sedangkan kemajuan hari ini seharusnya berlandaskan kepada ketamadunan Islam.

Penelitian atau pengkajian mengenai warisan Islam perlu direncanakan sebagai ketamadunan dunia. Idea-idea baru mengenai sejarah warisan Islam perlu diketengahkan, Oleh yang demikian, menerusi *1st International Islamic Heritage Conference* (IsHeC 2015) dilihat akan dapat membantu kepada perkembangan produksi seterusnya menjana idea-idea baru khususnya untuk memperkayakan kajian dalam bidang sejarah warisan Islam kepada masyarakat. Dengan penganjuran seminar ini secara tidak langsung membantu untuk menjalinkan hubungan antara para sarjana dalam bidang sejarah warisan Islam. Ini adalah satu cabaran dan membuka peluang baru untuk membina satu perpaduan intelektual merentas sempadan dunia.

Buku ini merupakan kompilasi diskusi ilmu antara para ilmuan yang terlibat secara langsung dalam pembentangan kertas kerja mereka dalam *1st International Islamic Heritage Conference* (IsHeC 2015) daripada pelbagai platform ilmu Islam antaranya Kesenian, Ketamadunan, Komunikasi, Pendidikan, Kewangan, Sains dan Teknologi dan lain-lain lagi. Semoga curahan ilmu melalui penulisan ini mampu memberi sumbangan dalam menambah khazanah ilmu Islam kepada masyarakat.

Editor,

1st International Islamic Heritage Conference (IsHeC 2015),

Akademi Pengajian Islam Kontemporari,

UiTM Melaka.

Kata Aluan Rektor UiTM Melaka

Dengan Nama Allah Yang Maha Pemurah Lagi Maha Pengasih
Assalamu'alaikum warahmatullahi wabarakatuh

Segala puji bagi Allah, Tuhan seru sekalian alam, dengan limpah kurniaNya serta keizinanNya, kejayaan penganjuran *1st International Islamic Heritage Conference 2015* yang berlangsung di Hotel Mahkota Melaka pada 11-12 November 2015, telah menghasilkan banyak kertas kerja yang amat bermutu. Justeru, buku ini mengumpulkan puluhan penulisan para ilmuan dan cendekiawan dari dalam dan luar negara untuk bacaan semua.

Pelbagai isu telah dikupas termasuklah perihal seni Islam, budaya, politik, gendar, pendidikan, sejarah, kemasyarakatan, sains dan teknologi, ekonomi, kewangan, falsafah, bahasa dan komunikasi, kedermawanan dan pengurusan. Pembaca juga akan mendapati buku ini memuatkan kajian-kajian yang komited melaksanakan usaha mengintegrasikan antara ilmu duniawi dan ukhrawi. Ini membuktikan kesegaran keilmuan tamadun Islam itu sendiri.

Semoga perkongsian ilmu ini dapat meningkatkan komitmen umat dalam memartabatkan perintah Ilahi dalam kehidupan duniawi sebagai jambatan ukhrawi. Sekaligus ia bakal memberi manfaat pada alam sejagat.

Pihak UiTM Melaka merakamkan setinggi-tinggi tahniah dan ucapan terima kasih atas segala sokongan dalam bentuk material, tenaga dan sebagainya dalam merialisasikan seminar ini. Buat semua penaja yang telah memberikan sumbangan kepada wacana ini, sekalung penghargaan diucapkan. Semoga seminar dwi tahunan ini akan terus diperkasakan demi mengangkat martabat umat melalui kecemerlangan tamadun Islam yang diakui telah terbukti diseluruh jagat.

Sekian, terima kasih. Wassalam

PROF. MADYA DR MOHD ADNAN BIN HASHIM

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HIMA AS A MODEL FOR NEIGHBOURHOOD OPEN SPACE PLANNING

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Izrahayu Che Hashim³

ABSTRACT

'Hima', which translates as 'protected or preserved place', is a traditional system of resource tenure. It has been practised for over 1400 years in the Arabian Peninsula and is believed to be the most widespread system of traditional conservation in the Middle East, and perhaps the entire earth. They have secured sustainable use of renewable natural resources by and for the people living adjacent to them. Thus 'hima' has been one of the most successful institutions integrating nature conservation with human wellbeing. In these modern times, environmental protection is a new concept which has emerged in response to modern problems linked to industrialisation and globalisation. In reality, the need to protect the environment from abuse has been a constant concern for humans since the beginning of time- especially for people who were living directly off the earth's resources. Poor land management and man's greed in getting instant wealth have been identified as amongst the reasons that contribute to the degradation of environmental quality, especially that which relates directly to land. The aims of this paper are to highlight the concept and characteristics of the hima in spatial planning and management and how it can be allocated in neighbourhood areas. A neighbourhood area of Kota Bharu, Kelantan has been used as a study area for mapping the potential hima.

Keywords: *Hima, Preservation, Neighbourhood, Open space, Planning*

INTRODUCTION

In these modern times, the environmental protection is a new concept which has emerged in response to modern problems linked to industrialisation and globalisation (Aburawa, 2010). The environmental protection plays an important role in the sustainable development of ecological environments in urban areas (Yang & Wei, 2014). In fact, cities now find themselves at the very centre of the "Green Revolution" as one of the main components for achieving sustainability (Denis, 2011). The sustainability concept in land use planning generally can be mentioned as preservation of natural systems and resources, economic prosperity and social equitable communities (Shirkhanloo, 2014).

The need to protect the natural environment with all its biological components from the harmful activities of man has existed as long as history has been recorded. In reality, the need to protect the environment from abuse has been a constant concern for humans since the beginning of time- especially for people who were living directly off the earth's resources (Denis, 2011). The teachings of Islam affirm the need to conserve different areas of land for the benefit of all human beings. These areas are collectively called "*hima*" and have been recently called either "protected areas" or "reserve area". It is a traditional system of resource tenure that has been practised for over 1400 years in the Arabian Peninsula and is believed to

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be the most widespread system of traditional conservation in the Middle East, and perhaps the entire earth. They have secured sustainable use of renewable natural resources by and for the people living adjacent to them. Thus, *hima* has been one of the most successful institutions integrating nature conservation with human wellbeing (Al-Jayyousi, 2010)

As a result, several urban initiatives are being put forward to make cities greener, healthier and more eco-friendly. One of these is the concept of “Green neighbourhoods”, which is probably the very first attempt to connect urban sustainability principles with micro-level community planning (Denis, 2011). At the neighbourhood level, green extensions and connections of riverside greenway, road greenway, parks and vertical greening permeate into the built-up areas. They provide an open space close to residential areas and offer places for recreation (Lia, et al., 2005). Neighbourhoods also always have a strong physical reality inside cities with distinctive physical, social and economic characteristics. They are the main unit of a city which plays an important role in the formation of cities (Shirkhanloo, 2014). Hence, applying *hima* as an environmental protection through neighbourhood open space planning is a vital approach to achieving sustainable cities throughout the world.

Research objectives

Based on the statements mentioned above, this paper has written *hima* as a green open space. The focus of this paper is defining the concept and characteristics of *hima* towards its application. The most important objectives of this paper which are based on the main aim will be clarified in the following:

- i. Describing the history and overviewing the concept of *hima*,
- ii. Describing the characteristics of *hima*,
- iii. Mapping the potential of *hima* in neighbourhood areas.

Research method

This paper involves an exploratory study, where the authors have utilised the materials from literature, journals and additionally, the Holy Quran and Sunnah. Mapping the potential of *hima* in a neighbourhood based on their characteristics was achieved using Arc GIS software.

RESULTS AND FINDINGS

Hima: History and Overview of the Concept

Hima is a traditional system of management and conservation of natural resources practiced by tribes in the Arabian Peninsula for more than 1400 years, which is believed to be the most widespread system of traditional conservation in the Middle East (Aburawa, 2012; Badager, 1993). The Prophet Muhammad (S.A.W) surveyed the natural resources in the region – the riverbeds, the rich, black volcanic soil, the high rangelands – and decreed that they be preserved and set aside as a *hima*, a “protected place” (Verde, 2010). The early caliphs established additional *himas* specifically for the cavalry, the camels allocated for charity, and the livestock of the poor. *Himas* continued to exist both near settlements and in rural nomadic areas throughout the Middle Ages.

The Concept and Definition of Hima

Islam encourages the conservation of the environment because it is the only resource of life (Aburounia, 2015). Therefore, people have to protect the environment (Aburounia, 2015). The concept of protecting or preserving the environment is not new. Some of the earliest “protected areas or preserved areas” were established and called *hima* (Lopoukhine et al., 2012). With the rise of religious values and practices in Islam, Prophet Muhammad (S.A.W) transformed *hima* from a private enclave into natural areas set aside permanently or

seasonally for public good, in accordance with their duty as stewards (*khalifah*) of Allah's natural world. As Islam expanded, so did the concept of the *hima*, as rehabilitated by the Prophet (Klos, 2015).

The *hima* concept entails the conservation principles of increasing public participation, fair and wise use of natural resources, protection of the local community's knowledge and traditions and recognition of their traditional rights. It aims for the protection of land and the sustainable use of natural resources by and for the local communities surrounding the *hima* (Hurrell, 2012). In fact in Islam, believers are warned repeatedly to obey the set limits, and recognise the prescribed boundaries, or "hudud," of the *hima* as formalised in the following verses of the Holy Quran: "Those are limits (hudud) set by Allah: those who obey Allah and His messenger will be admitted to gardens with rivers flowing beneath to abide therein (forever); and that will be the supreme achievement. But those who disobey Allah and His messenger and transgress His limits will be admitted to a fire to abide therein: and they shall have a humiliating punishment! (Surah 4:13-14)"

Hima literally means "guarded, forbidden", "inviolable zone", "a protected place" or "protected area," (Al-Jayyousi, 2010; Gari, 2006; Hurrell, 2012; Klos, 2015; Wishitemi & Okello, 2003). The term was used in the pre-Islamic Arabian Peninsula for a portion of land reserved by the ruler of a country; a private pasture where trees and grazing lands were protected from indiscriminate harvest on a temporary or permanent basis (Gari, 2006) or an expanse of ground with some vegetation (Chehod, 1971) which was dedicated to grazing animals sacrificed for Zakat purposes (Al-Jayyousi, 2010). It was written into Islamic Law by the Prophet Mohammad (S.A.W) (Al-Jayyousi, 2010; Hurrell, 2012) for the conservation of natural capital, typically fields, wildlife and forests - contrast *haram*, which was for more immediate human purposes (Al-Jayyousi, 2010; Gari, 2006; Hurrell, 2012). The system allows a mixture of strict protection and sustainable use, and in many places this has supported the preservation of biodiversity that has been lost from the wider landscape *hima* (Hurrell, 2012). *Hima* was established to prevent deforestation and grassland erosion through over-grazing (Badager, 1993). It may be established for any purpose that pertains to the common good; so, it could be managed for either conservation of biodiversity or sustainable use of natural resources (Aburawa, 2012).

The Islamic attitude towards environment and natural resource conservation is not only based on the prohibition of over-exploitation but also on sustainable development. The Holy Quran says: "It is He who has appointed you viceroys in the earth ... that He may try you in what He has given you." (Surah 6:165). "O children of Adam! ... eat and drink: but waste not by excess, for Allah loves not the wasters." (Surah 7:31). The Islamic thought considers the people to be responsible for protecting the environment. Our Prophet Muhammad (S.A.W) said, "The benefit of a thing is in turn for the liability attached to it". Allah forbids destroying the environment and orders the people to utilise it in the best way possible. Moreover, do not seek to cause corruption in the earth; it has an influence on the rights of future generations (Aburounia, 2015). According to Verde (2010), *hima* creates a connection between the community and the land. When people feel ownership of the land, they begin protecting it. A feature of the system is its flexibility, with regulations, management and responsibilities determined at a local level according to local needs and priorities (Hurrell, 2012). It has helped protect pastures, trees, grazing lands and set aside natural resources for the public good (Aburawa, 2012). What is significant about *hima* is the opportunity it provides to deliver conservation in a way which respects and fulfills people's rights (Hurrell, 2012). The area is used for public welfare and protected "for the benefit of all creatures (Hurrell, 2012). *Hima* is a traditional system of land designation (Hurrell, 2012) related to the land use zoning concept (Wishitemi & Okello, 2003). Throughout the tropics, *hima* has been explored and modernised as a type of sustainable development system in managing natural areas, such as woodlands, grasslands and wetlands, and protecting them

against floods and landslides from over-exploitation. (Seema, et. al, 2005). As mentioned by Llewellyn (2001), “few established systems of protected areas are known that have a history comparable in length with the traditional *hima*. The traditional *himas* made up a vast area of land under conservation and sustainable use, and, on the whole, they became the best-managed rangelands in the Arabian Peninsula (Llewellyn, 2003). *Hima* has been revived and practiced throughout Asia and Africa, often under different local names. Indeed, *hima*-style traditional natural resource management has been reported outside the Arabian Peninsula; for example, in Kenya, North India, Nigeria, and Indonesia. (UNU-INWEH, 2012). The *hima* system can vary from one country to another and can also vary in the same country from one area to another (Hurrell, 2012) which one of possible approach to ensure common welfare and ecosystem sustainability (Klos, 2015). This first attempt is to revitalise the *hima* concept in environmental protection by preserving green open space in a neighbourhood area.

Neighbourhood Open Space versus *Hima*

The importance of open spaces for our environment and quality of life is increasingly recognised. In many countries, open spaces are today regarded an integral part of land use planning decisions. (Maruani & Amit-Cohen, 2007). Open spaces offer many benefits to communities; they are known as ecosystem services. A broad, comparative perspective on urban history confirms that an open space has assumed a tremendous range of forms and functions, with a variety of benefits for urban populations (Stanley et al., 2012).

“Open space” as defined by the Town and Country Planning Act 1976 (Act 172) means “any land whether enclosed or not which is laid out or reserved for laying out wholly or partly as a public garden, park, sports and recreation ground, pleasure ground, walk or as a public space” (JPBD, 1976). According to (EPA, 2015), “open space” is any open piece of land that is undeveloped (has no buildings or other built structures) and is accessible to the public. Open space can include green space (land that is partly or completely covered with grass, trees, shrubs, or other vegetation). Green space includes parks, community gardens, and cemeteries. According to Maruani and Amit-Cohen (2007), open spaces are dominated by a “natural” environment, composed of abiotic (soil, water, minerals) and biotic (plants, animals, microorganisms) elements. Similarly, a *hima* is a reserved pasture as a green belt surrounding each Islamic settlement and natural and developed water sources. It is similar to a greenbelt in which its function towards the environment and physical environment is protected by law (Fredericks, 2015).

The Town and Country Planning Act 1976 contains provisions for the preparation of structure and local plans which usually identify the locations of existing and proposed open spaces. The local authorities concerned are then expected to use local authority by-laws to gazette the identified open spaces in the local area. Neighbourhood open space denotes the chief representative of biodiversity and provider of ecosystem services (especially social and cultural) in urban landscapes (Qureshi et al., 2013). Protecting open spaces from development helps ensure that portions of the natural environment remain clean, healthy, and functional. Protected areas, when integrated into land use plans as part of larger and connected conservation networks, offer practical, tangible solutions to the problems of both species loss and adaptation to climate change (Lopoukhine et al., 2012). Although protected areas are important for many reasons, providing opportunities for recreation in nature is especially important. We need protected areas for the values and benefits that they bring to society. The open spaces can be utilised for nature-based activities such as trekking, bird-watching and nature photography (WWF Malaysia, 2008). Such places are broadly of two kinds: those where the emphasis is put on the protection of the natural world (even though this very often requires working with local people), and those where the focus is on maintaining a relationship between people and nature (Phillips, 2002). Therefore, open spaces can provide

recreational areas for residents and help to enhance the beauty and environmental quality of the neighbourhoods (EPA, 2015).

Table 1: Differences between Hima and Conventional Neighborhood Open Space in Malaysian Context

	<i>Hima</i>	Neighborhood Open Space (Malaysian Context)
Gazetted by	Prophet Muhammad & Muslim Leaders (Imam)	Town and Country Planning Department
Natural/ Man-made	Natural	Man-made
General Restrictions	Should not cut down vegetation/ kill wildlife	No restriction
General usage	<ul style="list-style-type: none"> • Protected area, grazing, for poor people, regeneration of vegetation • Protection of wetlands as a source of food and grazing include rights of use and grazing, as well as traditional recognition of the need access to limited resources. • Provides incentives for local communities to invest in the maintenance of their natural resources and protection from abuse. • Allocate resources equitably amongst the community members. • Economically viable over time because of the benefits and the social security provided. 	Depends on type : Passive/active recreation (recreational lawn until national park), <ul style="list-style-type: none"> • protected area (national park) • sports complex or large open field for multiuse activity (neighborhood open space)
User	Poor people / Community members	Community members
Managed by	Tribe leaders/ community <ul style="list-style-type: none"> • Responsibility relies on the community • Sense of belonging • Sense of responsibility 	Local authority <ul style="list-style-type: none"> • Responsibility relies on the authority • Lack of sense of belonging • Lack of sense of responsibility
Law	Shariah Law <ul style="list-style-type: none"> • Allow human to utilise nature and protect natural resources at the same time the leader of the legitimate governing authority needs to constitute it, for public welfare, avoiding undue hardship and providing greater benefits to communities. 	Town and Country Planning Act 1976 <ul style="list-style-type: none"> • Special Area Plan
Main idea	Anthropocentric & Ecocentric (protect the land to be shared by community)	Anthropocentric :passive/active recreation (recreational lawn until regional park)

		Ecocentric :protected area (national park)
Legal Conditions	<ul style="list-style-type: none"> • It should be constituted by the “imam” – the legitimate governing authority; • it should be established in the Way of God, for purposes pertaining to the public welfare; • It should not cause undue hardship to the local people – it should not deprive them of resources that are indispensable to their subsistence; and • It should realize greater actual benefits to society than detriments. 	<ul style="list-style-type: none"> • It should be constituted by the – the legitimate governing authority • For purposes pertaining to the public welfare – recreational space

Source: Adapted from Kilani, Hala, Assaad Serhal, Othman Llewlyn (2007) Irini Ibrahim, Khor Poy Hua Norazlina Abdul Aziz, Norha Abu Hanifah (2013)

The Characteristic of *Hima*

It is important to study the characteristics of *hima* in order to help landscape planners to locate potential sites for *hima*. The characteristics of a *hima* area are studied based on various literatures which the size of a *hima* area may vary from small to a very large natural area. The size of a *hima* area during the prophet's time was relatively small which made it manageable by the local community. Recent *himas* range from as small as 1.5 square kilometres and up to 20,682 hectares. This means that there is no limit on the size of a *hima* area. In terms of the geographical characteristics of *himas* that have been studied, it can either be located near water, mountainous areas or even in valleys. For example, *Hima* al-Azahirah and Lanjak Entimau wildlife Sanctuary are watersheds while Kfarzabad and Hermel have water elements. Qolleleh and Misalli share similar characteristics where both *himas* cover marine elements. Other than being located near water, there are also *himas* that are located in mountainous areas, such as Hima Al Humayd, Jabal Ral and Jabal Aja'. In contrast, Hima al-Humayd is located in a valley instead of a high place. These varieties of geography show that there is no special geography for *hima*. Next, in terms of the functional characteristics of *hima*, the functions of *hima* can be classified into three main categories which are the social function, ecological function and economic function. The social function of *hima* is met when a *hima* area is used to help provide food for the community as a grazing pasture and a place for bee hives. Besides that, *hima* also functions as an ecotourism and recreational area for people to enjoy. These social functions also act as a double edged sword where it also gives an economic function where the community becomes self-sufficient. Lastly, the ecological function of *hima* is performed through the protection of plants and animals. All *himas* from the time of the Prophet consist of plants and animals. Therefore, ecologically, with the presence of plants and animals, *hima* is seen as a good nature preservation method. Regardless of its geography, from a valley to a mountain and even the sea, there are a variety of species of plants and animals in a *hima* area. It becomes a gene bank for the local species. The stability of the ecosystem is also one of the ecological functions of *hima* where sand dunes are protected at *Hima al-Ghada* through the conservation of *Haloxylon persicum* shrub lands and coral reefs are protected at Misali Island, Zanzibar. The ecological function of providing habitats for biodiversity has also been one of the main concerns of *hima* where 10 *himas* are the home of birds (Hima Quraysh, Ebel es Saqi, Kfarzabad), ibex (Jabal Ral), loggerhead and green marine turtles (Qolleleh), species of fish, vervet monkeys, Pemba flying fox, green and hawksbill turtles (Misali Island, Zanzibar), tembadau and primates

(Kalumba Wildlife Reserve), rafflesia and orangutan (Entimau Wildlife Sanctuary, Batang Ai National Park) and other animals (*Hima al Naqi*).

The Study Area: The Potential of *Hima* in Neighbourhood Areas

The study area, Kota Bharu is located in Kelantan state at the east coast of Peninsular Malaysia with the latitude of $06^{\circ}10'N$ and the longitude of $102^{\circ}20'E$. The total land area of Kota Bharu is about 394 km². It consist of 14 districts which was Badang, Kemumin, Panji, Bandar Kota Bharu, Sering, Kota, Kubang Kerian, Banggu, Pendek, Kubang Kerian, Banggu, Pendek, Limbat, Peringat, Beta, Kadok and Keterah (Fig.1). Agricultural is the dominant land use in the study area covers 41.73%. It was followed by 35.66% of built-up area and other uses is 22.61%. The total area for residential land use is 22.25% of the total of development concentration in Panji, Kota Bharu and Kubang Kerian which have a strong economic catalyst such as industrial areas, commercial centers and institutions. Existing open spaces area cover only 0.63%, which is 138.23 hectares. The determination criteria in mapping the *hima* was based on the concept and characteristic of *hima* that has been discussed in the previous statement. However, this paper only focusing on the potential area for *hima* without analysing other suitability factors such as population density, land availability, distance to existing to open space and the size or the area. The potential of *hima* on the site study consider on presence of natural resources such as water bodies, forests, vacant land, wasteland and the existing park. Figure 2 shows the mapping of *hima* using ArcGIS software, which suggests the placement of *hima* with the total area is 4018.29 hectares.

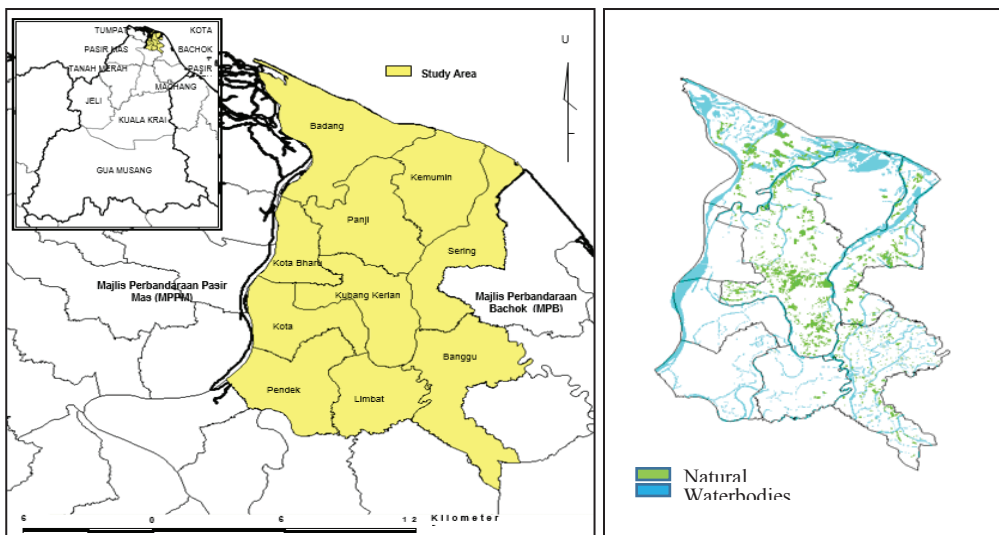


Figure 1(a) Location map of the study area and (b) Potential of *hima* in site study

CONCLUSION

In conclusion, *hima* does not only put high importance for grazing animals that provide obvious direct benefits to humans but also emphasises the protection of biodiversity. Therefore, to summarise the overall characteristics of *hima*, the characteristics of *hima* are very wide and suit the legal conditions of *hima* set by the Prophet and early caliphs where it should be constituted by the “imam” – the legitimate governing authority, it should be established in the Way of God, for purposes pertaining to the public welfare, it should not cause undue hardship to the local people – it should not deprive them of resources that are indispensable to their subsistence and it should realise greater actual benefits to society than

detriments. From these legal conditions, we understand the relevance behind the variety of sizes, geography, social functions, ecological functions and economical functions. As long as *hima* is formed for the public welfare, more benefits than hardships, established in the Way of God and gazetted by the "imam", an area can be called *hima*. With these wide ranges of characteristics, it can encourage more areas to be protected as *hima* for the benefit of humans and the ecosystem as a whole. Lastly, landscape planners are opened to wider options when choosing sites for *hima* and they are helped in the process of their decision-making. Open spaces that have considerable tree cover may regenerate into forests over time and, therefore, should be left as natural as possible. The gazetted open spaces should ideally contain as much natural vegetation as possible so that they not only satisfy the need for recreational space but also provide ecosystem services, such as moderating the local climate.

Table 2: The Characteristic of *Hima*

Source: Adapted from Kilani, Hala, Serhal, Llewlyn (2007); Ibrahim, Hua, Aziz, Hanifah (2013)

Hima	Size (sqkm)	Water	Plants	Crops biomass	Mountains/hill	Valleys	High area	Low area	Grazing	Bee hive	Ecological purpose	Economic purpose	Biodiversity	Ecotourism/recreation
SAUDI ARABIA or SYRIA														
During Prophet and Early Caliphate time														
Hima al-Naqi	small		/(12 miles radius)						/				/(4 miles)	
Early 1960s														
Hima al-Fawqa'	1.5	/	/	/					/	/				
Hima al-Azahirah	7	/ (watershed)	/					/						
Hima Al Humayd	5.3	/	/	/	/	/	/	/	/	/			/(birds)	/
Hima Quraysh	15	/	/	/	/	/	/	/	/	/			/(libex)	/
Jabal Ral	69	/	/	/	/	/	/	/	/	/	/(seedbank)			
Hima al-Ghada	-	/	/	/	/	/	/	/	/	/	/(stabilise sand dune)		/(Haloxylon persicum)	
Jabal Ajja'	220	/	/(500 species)	/	/	/	/	/	/	/	/(genebank)		/(500 species)	/
LEBANON														
Ebel es Saqi		/	/						/	/	/	/	/(birds)	/
Kfarzabad		/	/								/		/(birds)	
Qoleleh		/(marine)	/										/(loggerhead & green marine turtle)	
Hennel		/(Orentes River)	/											
TANZANIA														
Misali Island, Zanzibar	90 hectares	/(marine)	/	/(wooded)							/(coral reeves protection)		/(250 species of fish, vervet monkeys, Pemba flying fox, green and hawksbill turtles)	
MALAYSIA														
Kalumba Wildlife Reserve	20,682 hectares	/											/(tembadau, primates)	
Lanjak Entimau Wildlife Sanctuary & Batang Ai National Park	-	/	watersheds/wetland										/(rafflesia, orangutan)	

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